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What a few overgrown nations call civilization seems likely to be forced upon the entire world. Race hygiene is yet to be developed. Cross-fertilization seems to be the law of human races. Is there any barbarism that equals that caused by premature and forced civilization, or any fallacy greater than that those are not cultured who can not do or do not know or revere what we do? Does might so make right that the worst in the victor is better than the best in the victim?

The attractive and masterly way in which the rich literature of the subject is treated, the wealth of conclusion and inference, the remarkable skill with which the parallelism between the individual and the race is maintained and interpreted, the inherent optimism that makes light the darkest corners of the man and woman and of men and women, the sympathetic grasp of childhood and savagery, etc., stamp this work unique in the annals of psychology. It is to be hoped that the author will find time and occasion to issue a primer edition, so that the great truths and wise words contained therein may come more within the reach of those beyond whom an expensive book must always lie.

Indexes of names and subjects complete these well-printed volumes. Some misprints, due more to the publisher than to the author, will doubtless be corrected in a future edition.

While the reviewer finds himself in general accord with most of the positions taken, there are several points on which he fails to agree with the author. One of these is the overestimation of the "fighting instinct." The statement on page 217, vol. I, for example, seems harsh in consideration of the fact that Darwin practically confesses that he was a "milk sop." The virtue in fighting is, probably, like that of classical education, a thing of the age and not of the race. Another point is that the author is apparently not so willing to allow full liberty to woman as he is to man,—absolutely liberal he is in all other respects. In the opinion of the reviewer, evolution limits woman no more than man *per se*, and the restrictions *per virum* are artificial.

ALEXANDER F. CHAMBERLAIN.

The Navajo and His Blanket. By U. S. HOLLISTER. Denver, Colo. [1903.] Roy. 8°, 144 pp., 10 colored plates, 25 figures and plates.

From a mechanical point of view this book is handsomely made. Barring a veritable nightmare (figure 8) bearing the title "Navajos Worshipping the Elements," together with figures 6 and 10, which do not depict what they pretend, the illustrations are in the main admirable, the ten colored plates of Navaho blankets being worthy of high praise. But

here the merit of the book practically ceases, for in content it is one of the most misleading and inaccurate publications on the southwestern tribes that has ever appeared (which is saying a good deal), notwithstanding the author, during his twenty years' residence in the Rocky Mountain country, has had "many opportunities to learn something about the aboriginal people of Colorado, Utah, New Mexico, and Arizona, having frequently visited the wigwams and the wickiups of the Utes and of the Apaches, the adobe villages of the Pueblos, and the hogans of the Navajos." So much excellent ethnologic and archeologic work has been done in the Southwest during the last twenty years, that had the author remained at home and confined his attention to the published results of these researches, his book could not have failed to be more profitable from an educational point of view. As it is, the volume contains so much that is unintentionally, though still inexcusably, untruthful or misleading as to overshadow the little good to be found in it.

Within reasonable limits it would be impossible to point out all the glaringly erroneous statements which Mr Hollister has made; nevertheless, attention should be called to a few of the pitfalls into which he has fallen and into which others might be likely to follow. For example, there is no evidence whatsoever that war songs among the Navaho take precedence over all others, or that legends of war are "the most enduring of any subject with which the Indian has to deal." Contrary to the author's belief, Navaho legend abounds in allusions to the cliff-dwellers, a fact which overthrows his argument concerning the latter people. His unfamiliarity with southwestern archeology is shown by his estimate of the number of rooms represented by a certain ruined pueblo, which he computes at one hundred for each of seven stories, regardless of the fact that the pueblo was terraced, each successive story receding, so that the uppermost story could not have contained more than one-seventh the number of rooms on the first floor. There is no rock in the Navaho country which the Navaho designates "Ship Rock," such a conception being foreign to his very thought. The true Navaho name is *Tsé' bītaĩ*, from *tse*, 'rock,' *bīzá* 'its wings,' hence "Winged Rock" which has quite another meaning to a people who never saw a ship. (See Matthews, *Navaho Legends*, 119, 120, 235.) And there is only a filament of truth in the many so-called legends to which the author calls attention. After the splendid scientific work of Dr Washington Matthews among the Navaho, there is no excuse for most of the many misstatements concerning Navaho mythology that Mr Hollister's book contains, and students who have spent years in an endeavor to spread the truth about American ethnology have every cause

to regret that such falsities continue to be perpetrated. There is scarcely a line concerning Navaho myth and legend throughout the book that is not either entirely fallacious or grossly misleading.

Proceeding, we learn for the first time, if we are inclined to disregard fact entirely, that the Navaho sweat-house is erected for a single individual, an assertion apparently inspired by figure 6, "A Navajo 'sweat-house'", which in reality belongs to the distant Havasupai of Cataract cañon, Arizona. Navaho sweat-lodges, indeed, are sometimes large enough for half a dozen Indians at a time. The statement that the medicine-men live in the medicine-lodges is untrue, as is of course the assertion that "most authorities agree that the Navajo is not a particularly religious Indian" because he has no public ceremonies — which further shows how little the author has profited by his twenty years of contact with this highly religious and ceremonious people. The further absurd assertion is made that the Navaho's "only conspicuous appliance of worship is the altar in the medicine-lodge"; on the contrary, such an object is foreign to Navaho religion, the fantastic altar paraphernalia which is described evidently having its origin in the fertile imagination of the author's informants.

As one would expect, the only strength which the book possesses lies in its description of the Navaho blanket, yet even this is unsatisfactory. Of the reed fork, that important implement of the Navaho weaver, the author seems to know nothing. The yellow dye, to which he refers as being derived from "rabbit wood," is actually made from *Rumex hymenosepalum*, as Dr Matthews has pointed out; and it is extremely doubtful if Brazil-wood was ever used in New Mexico or Arizona as a dye — at any rate it is unknown to a prominent trader with an experience of thirty years among the Navaho Indians. Gray in blankets was not always effected by the mixture of black and white wool, for the Navaho have gray sheep whose wool is used for this purpose. The author is likewise mistaken in supposing that amole removes the natural oil of the wool, and in presuming that bayeta was last used in 1875, for the reviewer saw it woven into blankets by the Zuñis in 1889 and noticed it in at least one Arizona trading store as late as 1897. We find also the statement that in certain old blankets occurs a red which antedates the native red and which may be traced to "the scarlet coat of the infantry" — thus leaving those who are unaware that Mackinaw blankets have long been in use in the Southwest to surmise that the infantry coats are probably a relic of the invasion of New Mexico by the British. As to the symbolism of Navaho blankets, the author is equally at sea, as everyone familiar with Dr Matthews' studies will readily observe.

Mr Hollister presents a new theory of the supposed Spanish origin of the term "Navajo," but untenable, as it is directly opposed to the statements of the early Spaniards themselves. He discusses the marvelous genesis and migration tradition of the Navaho tribe, laboriously recorded by Dr Matthews, as apparently unworthy of consideration, although he does allude to "many mythical stories of their origin." Among these, evidently, is "a vague tradition among them that they came [to this world] by water," in which the author finds evidence to support an Asiatic origin. These foolish traditions, it should be noted, are dismissed as practically unworthy, and the important and far-reaching researches that have been conducted among the Navaho are waved aside with the simple statement that "about the only things we certainly know of their history is their Athapascan origin and that they have been in our Southwest for a long time."

Far astray as the author is in his observations of the Navaho, of whom he might be expected to have some knowledge, his general interpretations of southwestern ethnology and history are even more startling. After all the progress made in American ethnology and archeology during the last quarter century, the author asserts that the cliff dwellers and the mound builders were "certainly far antecedent to our Indians in their occupation of our country." The threadbare theory of the status of Indian woman, excusable half a century ago, is once more resurrected, and readers are again asked to believe that the Indians "are in no sense emotional, and anything like sentiment is entirely foreign to their nature." The time-worn story, "on very good authority," of the finding of corn embedded in lava, which every frontiersman has heard of but no one has ever seen, is again revived; "the grain was calcined by volcanic heat that raised the temperature of the atmosphere above the scorching point, and destroyed all life," we are told. The tale almost equals that of the petrified bird which sang the petrified song. The author presupposes the contemporaneous occupancy of all the now-ruined pueblos in the Southwest by making the assertion that "to-day all the arable land in that [Navaho] country, even if supplied with irrigating ditches wherever water could be conveyed, would not support one-tenth the population that once flourished there."

The Seven Cities of Cibola were "mythical," we are told; and again is repeated, as though it were truth, that marvelous fable of the enslavement by the Spaniards of the Indians of New Mexico, several hundred of whom were smothered in mines which they were compelled to work. We learn that Cabeza de Vaca was the first European to enter New

Mexico, "which he penetrated to its central part"; that Marcos of Niza made an expedition to the Pueblos in 1528; that Oñate built the first church at "San Ildefonso"; and that Taos, Acoma, Zúñi, and Moqui are names given to the Pueblos by the Spaniards—all of which misstatements must tend to make Bandelier feel that to some quarters at least the results of his years of labor have not yet penetrated.

Other of Mr Hollister's conclusions are of absorbing interest. He calls attention to certain parallels between Old and New World culture, but kindly leaves to the reader's decision whether or not they are significant of connection between the Navahos and the Greeks, Hebrews, Hindus, or Babylonians.

There are many poor books relating to the Southwest, but each has its redeeming feature. Of *The Navajo and His Blanket* the best that can be said is that its colored plates are excellent; in text, taken altogether it is worse than worthless.

F. W. HODGE.

Die Abstammung des Menschen und die Bedingungen seiner Entwicklung. Für Naturforscher, Aerzte und gebildete Laien dargestellt von DR MORITZ ALSBERG. Mit 24 Abbildungen im Text. Cassel: 1902. Verlag von Th. G. Fischer & Co. 8°, xii, 248 pp.

The various sections of this book, which has been much discussed on the continent of Europe, treat of: The Neanderthal race; the problem of descent; the *Pithecanthropus* and the relation to man of the lower apes and the anthropoids; Australia and the "Urmensch"; climatic influences, isolation and race-formation; intellectual development and intellectual regression; sex differences; inheritance, interbreeding and mixture. Dr Alsberg considers proved the former existence of a "diluvial human race," lower than and essentially different from the present race of man. The Javan *Pithecanthropus* is no direct ancestor of man, but a shoot from a side line. The ancestry of man (as his hand, for example, shows) goes back to a relatively lowly-developed branch of the mammal stem,—this is the chief point of Alsberg's theory. He favors Schoeten-sack's view that the change from the precursor to *man* took place in Australia, whose environmental conditions were most likely to produce such an evolution,—there the particularly human foot had its origin. The migrations of primitive man gave probably the first impulses toward the origins of the oldest race-type. Isolation had also its rôle, and the glacial epoch was likewise of great significance in modifying a creature born of the tropics. Alsberg disagrees with Kollmann's theory of man as a "permanent type." The "Aryans" are a linguistic, not a racial group.